THE RESOLUTION OF THE ROVND-HEADS

To pull down Cheap-side Crosse.

BEING

A ZEALOVS DECLARATION OF THE Grievances wherewith their little Wits are consumed to destruction.

And what things they (in their Wisdome yet left them) conceive fit to be reformed.

Imprinted in the yeare, 1642.

THE RESOLUTION OF THE ROYN[illegible]EADS

To pull down Cities & Ile Gods.

A ZEALOUS DE-

CLARATION OF THE

Gloriuses wherewith divine Wits are

And what things they (in their Wilde me

yet left them) conceive be

to be reformed.

[illegible]ted in the year, 1642.

WHereas we are through our great Ignorance and obstinancie growne to a most seditious and malignant head, and the hornes of that head (though of a main length) not able to support our arrogant fashion, as appears by our last being soundly slasht and hashacked by a mad crew called the Cavellers; and whereas a great part of us have shut up our shops because we could no longer keepe them open, which kinde of shutting up proceedeth commonly from our vast expence in White-Broaths, Custards, and other luxurious Dishes provided for the Edification one of another. And whereas the multitude, called true Protestants, endeavour to hold up Bishops to maintaine good Order, Discipline and Orthodox preaching in the Church, Learning and Arts in the Universities, and peace in the Commonwealth; all which is nothing but Idolatry, superstition, prophaneness, and plaine Popery: and further, whereas we (who are nothing properly but *round-heads* and *Prickeares*) who are in most scandalous manner tearmed Puritans, Holy Brethren, the Zealots of the Land, and which in sincerity we never were, or ever will be.

And forasmuch likewise, as the profane world of true protestants are a stiffenecked Generation, and will not yee'd unto us the preheminence

of Doctrine and Religion, notwithstanding the many senseles two houres of those spirituall Trumpets of our faction the sanctified Clergie Lecturers or of their more Divine Lectures, or of their Supreame Shee-Lecturers; whose bowels doe even earne for the getting in of the Saints unto them and have as it were a zealous luting after them.

And for as much as the Religion professed by us is the purest and most decent, as appeares by the great love and community betwixt the Brethren and the sisters, the convenience of the woods, fine bits and dark places, the putting out lights and defying of those Tapers of Iniquity, which cause us to beholde our owne wicked deeds, the goodly fignes of the eare, with the shortnesse of the haire, which hindereth not the sound of the shepheards voyce, but easily heareth him call to a great Feast amongst the rich saints; the length & sharpnes of the nose which not onely smelleth the sweet savours of the holy plum-broath, but also promiseth an eager aperite to some good worke towards the younger sisters; the roundnesse of the Ruffe, the length of the Dublet and the shortnesse of the Breaches, being a habit correspondent to the Picture of the Apostles in the Geneva print, the mightinesse of our faith which is able to remove a Church into a wood, the transparency of our charity that is so invisible that neither the right hand nor the left did ere know it, the multitude of our good workes which no man living can number, the godly work of our Evangelical prayers and the zeale thereof, which brings us even to

divine

a Vine consumption whereby we look like to ro-
digall Son this returne home, of the Priests in the
Acts, the defying of all Fathers, Bishops, and Do-
ctors, conformable persons, in ancient Robes,
Ecclesiasticall Gestures and Habits, learning,
Liberall Arts and degrees, as the rags of superst-
tion, the dregs of popery are abominable in the
goggle eyes of a right *reformed*, and yet this sim-
ple error of ours prohibited, mocked, and hated,
by whom? but by Atheists, and such as profess
Learning, which is no more necessary to religion,
then a publike Church (which verily) is burden
of theeves, when we are absent.

All which grievances doe stand with much rea-
son, and therefore are utterly against our tender
Consciences, and never were drawn by any Sy-
nod of Nice, fields or publice.

That therefore whilst we doe now resolve to
maintaine, and desire to have confirmed, and never
to be altered (till some new toy tickleth in the *Pe-
ri ranian* which will be very shortly) is,

1 That our religion, Tenants and manors before
mentioned be established and maintained against
all Reason, Learning, Divinity, Order, Discipline,
morality, piety, or Humanity whatsoever.

2 That the very name of Bishops, shall be a suf-
ficient Jury and Judge, to condemne any of them,
without any further Evidence, or Circumstance.

3 That if any man whatsoever having know-
ledge in the Latine Tongue (being a popish Lan-
guage) shall presume to thinke he can save a soule
by preaching, he be excommunicated both in this

World and in the World to come; unlesse it bee some certain Lecturers of whose approued saying and ignorance, we are well assured and have known to stand six houres on a fasting day.

4 That the Feltmaker and the Cobler, two innocent Cuckolds may be instituted primats and Metropolitans of the 2. Arch provinces, and the rest of the Sect preserved, according to their imbecilities of spirit, to such Bishopricks and other livings as will competently serve to procure fat poultry for the filling of their insatiate stomacks, in which regard, Church livings had more need to be increased then diminished.

5 That no men whatsoever, who beares the name of Caviler, may be capable of making any of the Brethren a Cuckold, unlesse he cut his haire and alter his profession; but be excluded from the Conventicles, as the Kings friend and a Reprobate.

6 Lastly, That there be two whole dayes set apart to Fast and pray, for the confusion of all that are not thus resolved.

I come to charge yee
That ſlip into the Clergie,
And pull the Miter from the Prelate's head;
That you will be wary,
Leſt you miſcarry,
In all theſe ſo full inſolencies you have dreſt;
But as for Bramins ſhall I leave you,
But make them fully, and bring them quickly, on.

Your wicked actions,
In sinful factions,
And all base aymes to rob the King of his due;
Who gives the reason,
For your treason,
That you'l be ruled, if hell be rul'd by you;
Then let us these factions as dear brother,
Like if you be hanged we hang another.
Your wit abounding,
Gentle Round heads,
When you almost did eclipse in Darkness,
When as the sunne,
Then must be hanged,
A Linginee of malice made you mutiny,
And through your horrid mad confusion,
When you are hang'd your high will be tried,
Ile ne're leave confounding,
And expounding,
The doctrine that you preach in Tubs,
You raise thus warring,
And private jarring,
I doubt, in time, will prove the knave of Clubs.
It's for your lying, and not for your oathes,
You shall be hang'd, and Gray shall have your Cloathes.

We furthermore agree amongst our selves, that whatsoever shall not be of our owne schismaticall opinion, they shall receive from us the Appellation of Papists, though never so innocent, and harmeles, and whatsoever shall be enacted by them, as adornment to their Church, we will retract it superstitious and Popish Innovations, if not approved by our sect. But O the famous and illustrious Crosse in Cheapside, the Enigmaticall Emblems of impiety in respect it has been an eye-sore unto us so long. We order further, that we not onely proceed, but also perfect these our [illegible] beginnings in the confusion thereof; not only demolishing statues and legges of the superstitious bodies, but also making it levell with the ground, to the utter abolishing of their Idoll which they so count the glory of this City; after which, we will [illegible] of these our ignorant brethren [illegible] therein, that into them spirituall blessings, and endow them with gifts far exceeding the abilities of the learned stiffe-necked Protestants.